The Christian Sun.

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In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

Blessings and Blood.—In one of his matchless odes, the Latin poet, Horace, sings of the price of progress in a fierce and forceful manner. Once there was no fire on this uncooked earth, sings the poet, and men must suffer in winter, live on uncooked food, and go shivering on chilly days. Then man's prayer and entreaty prevailed nnd there was fire to cook his food and warm his house. But lo! a new train of diseases came. Man had never known fever, nor consumption, nor any sort of fiery temper or disposition. So the fire fell as a mighty blessing, but oh! the horrid curse as well. Man had his cooked food, but to get it must needs run the risk of all kinds of fevers and flesh consuming disease.

The gods, according to Horace ,divided the lands into continents by disconnecting seas, all for man's safety and protection. But man gets restless and wants to see what is doing beyond the dividing oceans. So man bnilds crafts, great ships in fact. and gives himself to the wind and wave. The blessing and the benefits accrue all right —commerce ,imports, exports. But, a new sort of graveyard is found also, "dust should return to dust, earth to earth," and this body of ours often finds a watery grave—is buried beneath the waves, where nobody made of dust was ever intended to be buried. The blessings of commerce came, but a new peril fell upon the human race.

It was another, and very true way of saying that the price of all progress is paid in the loss of life and the shedding of blood.

The official returns are just in from Germany. Dnring the past year one hundred and ninety-four persons were killed and 2,945 injured by automobiles in that country. The likelihood is that the fatalities and injuries in the United States are far greater. Here is indeed a benefit, an advance, a sign of progress, a blessing amongst us; but the blessing is clouded and clotted with blood. I heard a man say once that he did not believe in a "blood religion"—"blood-bought salvation." Well we would not like to believe in a "blood-progress," blood-bought blessings, benefits, liberty, freedom, advancement, but here, as in religion, there is no other kind to believe in. "Without the shedding of blood there is no remission" says the Book (Heb. 10: 22) and the Book has never yet failed of the truth in any particular.

Hero-worship and Hair.—This is written to express our sympathy for the Pope's valet, and to protest against the manner of ill-treatment recently received at the hands of his most high and holy Eminence. The valet was found to be spending more money than his wages seemed to justify. Detectives were put on the lookout. When, lo! it is found that the devoted attendant was simply gathering up the shorn locks of the Pope, after the barber had cut his hair from time to time, and was selling those precious hairs to "faithful foreigners" who had come a long way to visit the Vatican. Several locks were found in the attendant's room which were confiscated. The poor fellow was dismissed from the Pope's service immediately. We contend that it was not the servant who had offended. He was a shrewd brother, and should have been retained. It was silly, senseless "faithful foreigner" who was to blame; if he wanted a lock of the Pope's hear and was willing to pay ,let him have it. This is a piece with kissing the Pope's toe, and we have always felt that"faithful foreigners" ought to have to pay for that distinguished privilege. For we have never seen that there is any sense, any sanity, the first spark of Christianity in all this carrying on? "For one is your Master, even Christ; and all ye are brethren," says the Good Book (Matt. 23: 8). and the Book will do to depend upon both now and forever more.

The Open Air Treatment.—Because of the almost universal agitation, at present, for the living in the open air as a cure for tuberculosis, and because of the wonderful cures and demonstrations daily in the public eye, many of us have been led to believe that this is a new treatment and a recent discovery.

Well, no less authority than the New York Christian Advocate, says that Dr. Benjamin Rush, George Washington's physician, made this cure well known one hundred years ago. And then other instances of its antiquity are given. A treatise on physiology published in Boston seventy years ago advocated and emphasized the idea; and that far back a prominent London physician was teaching, practicing, and curing many cases by it. "Dr. Farr, in England, just seventy years ago addressed a letter to the Registrar General of England and set forth that indoor life was one of the chief causes of consumption." You may set it down that when any great blessing or benefit is universally agitated and commonly accepted it has already been in the world a long time. The world takes long in preparing to receive the benefits of any and every good discovery and invention. Think how many decades and generations must pass away before Christopher Columbus 'discovery of a new world was ever accepted in any sort of helpful and beneficial way. And as for invention, why the man who really invented the steamboat built more than one and put one or more to running on a regular schedule, had died in poverty, self-murdered, because the people would not receive his invention, before Robert Fulton ran his first vessel. The people had to be made ready to receive the blessings of the new invention.

Is not this the reason, and the explanation of the good Book's declaration "The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." (Eccl. 1: 9). The thing which seems new has been from long, long ago, and when men are ready to receive and profit thereby, the thing has already been many, many years.

—The total population of the Russian Empire, according to the census taken this year, is 160,095,200. Russia differs from other European countries in the comparatively small proportion—only 13.5 percent.—of its population living in towns.

FROM THE FIELD.

Langdale, Ala.

My churches are in fairly good condition. We had an outpouring of the Holy Spirit at Bethany during our revival in July. Many were added to the church, some went to the Baptist, some to the Methodist and some to the Christian. In Bro. Hudson's mill pond the writer and the Methodist pastor were baptizing in the presence of four or five hundred people. Seed were sown at old Bethany that will tell for all time to come. Bethany is a work that I am proud of, and I am looking for great things there. She has some conseerated workers, men and women who are making a sacrifice and putting every effort forth for the advancement of the cause of Christ in the hearts of men and women. The pastor's heart was made to rejoice when I returned to my regular appointment in August on Saturday before the 3rd Sunday the good people of church and community had placed an organ, a nice one, in the church. The young people of the community gathered in and had a fine, sweet song service on Saturday and Sunday before preachnig.

We intended to protract our meeting at Riverview second Sunday in Sept., but on account of afflictions will have to postpone, unless some of the ministers come to my assistance. The writer has been confined to his bed two weeks. Sometime in the near future I want to write on "The Pastor's Duty."

Geo. M. Holder.

Haw River.

The protracted meeting at Haw River was one of sweet spirit ,and did much good. There were five or six converts and four accessions to the church. The preaching was done by Rev. C. Rowland with his usual earnestness and beautiful illustrations of God's Word.

The various denominations worked faithfully. The pastor of the Baptist Church greatly endeared himself to us by his faithful attendance, good talks and sweet singing. W. G. Clements.

Six Forks.

The protracted meeting at Six Forks commenced 4th Sunday in Sept. with Rev. C. Rowland doing all the preaching. It was of the highest type, the gospel coming from one filled with God's spirit. There were possibly 14 converts and ten accessions to the church. We feel that we are under many obligations to Baptists and Methodists of the community for energetic Christian work done.

W. G. Clements.

Chapel Hill.

The Christian Church at Chapel Hill, Orange County, N. C., was organized the 16th of last May with 17 charter members, by Revs. J. O. Atkinson, D. D., T. W. Strowd and W. G. Clemments. A nice lot on the College Avenue containing between one third and one half acre, has been bought and paid for at a cost of $500.00. There are 35 members of Christian Churches living in the town. The Universitty of N. C. is located here with an annual student body of about 800. In eight miles of this church sleeps the ashes of James O'Kelly.

This church should claim the interest of every member of the Christian brotherhood. There is not a place in N. C. of more importance to our cause than Chapel Hill.

We are expecting to build a house of worship at a cost of about $6,000.00 We must build a house in keeping with the importance of the surroundings. It seems to me that the brethren, sisters and friends will be glad to contribute liberally to erect a nice building at the seat of the University of N. C.

Keep your eyes and hearts on the Chapel Hill Church.

W. G. Clements.

Program Alabama Christian Conference Annual Session.

Pleasant Grove Church, Chambers Co., Ala., Oct. 18, 19, and 20, 1910.

October 18 at ten A. M. Conference will be called to order by president of last session; prayer and praise service 15 minutes.

10:15 Enrollment of ministers and delegates and election of officers.

10:45 Adjournment.

11:00 Annual address by the president.

Adjourn.

1:30 P. M. Call to order. Religious worship conducted by Rev. J. V. Knight.

1:45 Filling vacancies on Standing Committees. Appointment of new committees.

2:00 Reception of Fraternal Delegates and visiting brethren.

2:15 Reading church and ministerial reports.

3:00 Report of Executive Committee, by Rev .C. W. Carter.

3:15 Report of Committee on Standing of the Ministry by Rev. C. M. Dollar.

3:50 Address by Rev. J. H. Hughes. Subject, The Preacher and His Influence.

4:00 Assignment of homes.

Adjourn.

Second Day.

8:30 A. M. Religous worship conducted by Rev. J. H. Hughes. Prayer and praise service.

9:00 Report of committee on Standing of Churches, by Rev. J. D. Dollar.

9:30 Moral Reform report, by Rev. G .O. Lankford.

Discussion, The Relation of the Church to the Temperance Cause, by Rev. B. H. Veazey and others.

10:00 Meeting of Missionary Association. Address by Rev. J. W. Elder: subject, "What do we hope to accomplish by this Association?"

Collecting membership fees.

11:00 Preaching.

12:00 M. Adjourn for dinner.

1:30 P. M. Religious worship conducted by Rev. J. V. Knight.

1:45 Report of committee on Snnday School, by J. S. Sledge.

Discussed by the brethren.

2:155 Report of Home Mission Board, by G. D. Hunt.

3:00 Report of Committee on Religious Literature, by C. W. Culpepper. "What should we read?" by Rev. G. O. Lankford.

4:00 Miscellaneous business.

Adjourned.

Third Day.

8:30 A. M. Prayer meeting, conducted by J. W. Payne.

9:00 Report of committee on Education, by Rev. C. M. Dollar. Address. Why should the Minister be trained? by Rev. C. M. Dollar and G. O. Lankford.

9:45 Report of committee on Foreign Missions, by Rev. E. M. Carter.

10:00 Report of Tabulating Committee, Rev. G. O. Lankford.

10:15 Report of committee on Apportionments, by I. D. Harris.

10:30 Miscellaneous.

11:00 Preaching.

12:00 Adjourned.

G .D. Hunt, President.

J. W. Payne, Secretary.

Program for Missionary Association.

7:30 P. M., Oct. 19, the Association will be called to order by the president.

1st. Address by Rev. G. O. Lankford: The Futnre of this Association, and the Work to be Accomplished.

2nd. Election of officers.

3rd. Report of Executive Committee.

4th. Report of Missionary.

5th. Miscellaneous.

Columbus, Ga., Letter.

Our revival services at North Highlands came to a close earlier than we had anticipated, this being due to the fact that Rev. G. D. Hunt was called home by the sudden illness of his wife. The sevices were well attended and we

feel that good was accomplished, although visible results were not large. One member was received.

Potracted services began with the Girard church the second Sunday and continued through the third Sunday. We had planned to have Rev .C. M. Dollar with us, but he was ill and could not come. On learning that Bro. Dollar could not be with us, we 'phoned Rev. E. M. Carter who came at once . Bro. Dollar's failure to come was a great disappointment to our people and Bro. Carter's coming was a peculiar delight. Bro. Carter possibly has done better preaching elsewhere than he did in Girard but it has not been our privilege to hear him when his sermons were more pointed or forcible. He sought to dig up some of the darkest sins of the present day and dealt with them in the light of gospel truth. Not only was the preaching good; the music was inspiring, the attendance unusually large and a good old-time revival was the result . Ten members were added to the church. The cause of Christ is stronger at this place than before the meeting.

Again this writer and wife have received a pounding. The last was at the hands of the good people of North Highlands. This time Girard has played the good part. It seems that the brethren of North Highlands and Girard have vied with each other in pounding their pastor, both in the number of times and the quantity and quality of the gifts bestowed. For these acts of large-hearted good will we are deeply appreciative and truly thankful. We shall strive to be a more worthy servant.

Bro. J. W. Short, last year a student at Elon College, si in the city this week and called yesterday to see this writer. Bro. Short hopes to return to Elon at an early date.

There was no preaching at Waverly Terrace last Sunday. The Sunday School is holding up well.

G. O. Lankford.

Sept. 22, 1910.

Memorial Christian Temple.

The work is resuming normal proportions again after the vacation period. Rally Day services were observed yesterday by the Sunday school. An excellent program was rendered. A few evenings ago, a goodly number of friends of the church visited the dining room of the parsonage and left the table loaded with good things to eat, a thing for which the pastor and family are profoundly grateful. Next Sunday we begin a series of revival meetings to be conducted by Evangelist M. J. Swearingen of Ohio. We are expecting great things. Memorial Temple has been unselfish in the past and is still sustaining its reputation by helping others. Every week or two some of its members leave that part of the city contiguous to the church and move to Park Place or some other place making it almost impossible for them to longer be of much service to the Temple. In this matter the church rests in the assurance that "it is more blessed to give than to receive." There is a faithful consecrated band of workers associated with this church and they are worthy of success. Without any braggadocio they are doing things to the glory of God. Every week is crowded full of active service for the Master, and the good work goes on at the Tepmle.

McD. Howsare.

THE MISSION BOARD MEETING.

The Home Mission Board of the Southern Christian Convention met in annual session in Greensboro, N. C., Sept. 22. Members present were, J. E. West, J. W. Holt, H. W. Elder, and J. O. Atkinson. There were many petitions foraid to help in building new churches, or completing those already built, but not paid for. These petitions were all carefully gone over, and the following appropriations were made:

Chapel Hill, N. C.	$500.00
Portsmouth, Va.	300.00
Third Church, Norfolk	200.00
Henderson, N. C.	100.00
Columbus, Ga.	150.00
S. Norfolk, Va.	100.00
Winchester, Va.	200.00

This makes a total of fifteen hundred and fifty dollars, and was all that the Board has at present. There were many other worthy points, and it was the regret of all that there was not more funds for this worthy purpose. It is earnestly desired that all churches, of all Conferences, this fall bring up the full amount of the Convention Home Mission Board fund. There is no fund in all our church doing more good, and that needs more careful and prayerful attention than this. If the brethren of the churches could see the need and hear the plea that the Board sees and hears, surely, this fund would be greatly increased.

ENABLED TO BE DISSATISFIED.

Self-satisfaction means weakness and a break in our connection with the source of power. Those lives consistently showing forth the greatest power, and who are conspicuous channels of strength to their fellows, are the freest from this destructive snare of satisfaction with themselves. A man who has been used as have few others in his generation for the building of character in American young manhood, and whose disciplinary use of his time and powers in Christ's service is extraordinarily beyond that of most men, has spoken in prayer of his own "great waste of opportunity and inadequate fidelity." Such an expression by such a man is not an affectation; on the contrary, it is genuine to a degree not possible in a less consecrated worker. For the more we let Christ master and use us, and the more completely we enter into union with Christ, the more he can reveal to us of our own weakness and failures and wastes. The more we really show forth Christ, the less satisfaction and confidence we shall have in ourselves and our record as measured by Christ's standards. There is vast hope for us when we commence to be hopelessly dissatisfied with ourselves.—S. S. Times.

THE PEOPLE AROUSED.

The result of the election in Maine is an indication that the independent spirit is as rampant in New England as it is in Tennessee. In the election last week the Democrats elected the Governor and other State officers and both branches of the Legislature. This will insure a Democrat to succeed Senator Eugene Hale, who, on account of age and physical infirmities, will not be a candidate for re-election. This is the first Democratic victory in Maine for more than a generation, and is a protest of the people against the inefficiency of the machine that has been in control of the State for so many years. One of the complaints against the outgoing administration is the non-enforcement of the prohibition law. The enforcement of that law rests in a commission appointed by the Governor, and it seems that the Governor has appointed men who are not in sympathy with prohibition.—Christian Advocate.

THE CANAL EXPOSITION.

The San Francisco people seem determined to have the proposed International Panama Canal Exposition, and it is rumored that they will ask nothing of Congress except its official sanction. The Legislature at its extra session last week made an appropriation of $10,000,000, which, added to the $7,500,000 raised in San Francisco, will guarantee the expenses of the celebration. New Orleans will have to raise more money to successfully compete with the Californians.—Ex.

—The three new battle-ships under construction by the government will cost the immense sum of $12,000,000 each.

NOTES AND PERSONALS.

—Rev. R. H. Peel, Windsor, has just closed a very successful revival at Isle of Wight, Va.

—Rev. C. E. Newman, Henderson, N. C., feels that circumstances justify his change of purpose and so he has decided to remain another year with his same pastoral charge as this year.

—"I have received and read 'Life of Rev. James O'Kelly.' A great service is done the church by W. E. MacClenny. To read his book means an increase of love and loyalty to the church."—C. E. Newman.

—Rev. J. J. Summerbell, D. D., one of our delegates to the Congress of Religious Liberals, Berlin, sends us a card dated Paris, France, Sept. 10. Here is trusting that The Sun is to have from Dr. Summerbell's pen account of his observations and travels abroad.

—Rev. S. B. Klapp, Greensboro, N. C., writes: "So far as I know the work in my field is in good condition. It has been a hard year with me as my work has been very heavy." Bro. Klapp is one of our busiest pastors and is doing an effectual work

—Rev. P. H. Fleming, D. D., pastor of our Burlington church, enjoyed one of the best revivals in years at his church last week and week before. Rev. H. W. Elder, Richland, Ga., did most of the preaching. There were many confessions. Dr. Fleming will write of the meeting.

—Miss Alice True, one of our missionaries in Tokio, Japan, sends us a postal card showing the terrible destruction in the town of Twadeyama caused by the recent flood about which our American papers told no little at the time. Our youngest Japanese church is located in this town; but was not destroyed.

—We are receiving orders by practically every mail now for MacClenny's Life of James O'Kelly. The people are beginning to read it and are delighted. No such work has been undertaken by any writer before and MacClenny's labor of years in searching everywhere for material and placing in attractive and readable style and shape is bearing fruit. This book will serve more than any book ever written, so far, to set the Christian Church, South, before the world in its proper light. MacClenny has indeed rendered his church a great service.

NORFOLK LETTER.

Mrs. McD. Howsare and children have returned from Ohio, where they spent several weeks with her parents, at Yellow Springs.

The Memorial Temple held its Rally Day service yesterday, and had a profitable day.

Rev. J. W. Barett began a series of meetings at Lamberts Point yesterday, Rev. M. P. Porter is with him to do the preaching.

The State W. C. T. U. meets today with the Christian Church in Portsmouth. They are expecting a large attendance, and the noble band of workers of that church are working hard to entertain the Convention.

Bro. Editor, you will please excuse me this time if I seem to be saying too much about the Third Church and Sunday school, but I am sure if not very many, there are a few at least who are interested in the progress of this work. So I must tell you about the really "big day" we had yesterday, I thought we had had some right "big days," but yesterday we broke all records.

Yesterday had been announced as Rally Day for the Sunday school, and I had asked that we try to have present 150. The Ladies' Class had charge of the decorations, and they had the church beautifully decorated with golden rod, palms, ferns and roses. A committee of girls was at the door with roses and gave to each who came. Sometime before the opening hour they began to come, and when the count was completed and the report made, it showed 180 present, and our seating capacity is only 187, so you can see we were nearly a full house.

With only a very short intermission we ran right into the morning service. Bro. Hanson was at his best and gave a fine sermon. We were pleased to have with us during the morning service Rev. B. F. Black, Secy. of the Y. M. C. A. at Suffolk.

In the afternoon at 3 o'clock the Tidewater Christian Sunday School Convention met with us. This meeting was well attended and splendid reports made considering that they were for the dull quarter of the year. Prof. S. M. Smith conducted a Round Table on Sunday school Grading. Rev. J. W. Harrell made an address on "Teaching with a Purpose."

The next meeting will be held with the Memorial Temple, the last Sunday in December.

At night the congregation practically filled the house again. Bro. Hanson held the closest attention of his audience while he discussed the subject of "The Young Man and His Work."

J. W. Mauning

EFFECT OF SANITARY PROGRESS ON TROPICAL CULTIVATION.

In a recent work entitled "Mosquito or Man," Sir Robert Boyce, in the preface, says: "Finally, if the results are looked for, it can be said wthout exaggeration that the tropical world today is being stadily and surely conquered. The narration of the numerous campaigns against the mosquito which I have here recorded is signal proof of this. The campaigns show that the three great insect-carried scourges of the tropics—the greatest enemies that mankind has ever had to contend with, namely, Malaria, Yellow Fever, and Sleeping Sickness—are now fully in hand and giving way, and with their conquest disappears awful and grinding depression which seems to have gripped our forefathers. Now the situation is full of hope. The mosquito is no longer a nightmare; it can be got rid of. The tropical world is unfolding once again to the pioneers of commerce who now do not dread the unseen hand of death as did of old the Spannish Conquistadores of Columbus and Cortes. The Brittish public has and must always have a paramount interest in this practical conquest, which is destined to add a vast slice of the globe, of undreamt-of productiveness, to their dominions and their activities."

Why has the strong Northern blood which nature attempts constantly to pour into tropical lands failed to gain a foothold? Why have the tropics not been civilized? Why has the most fertile section of the globe remained uncultivated? Does the Northerner forsake the tropic on account of heat or sickness?

Gorgas in the Canal Zone has demonstrated that the American can live in the tropics with as much safety and do as much work as he can in the United States. It was not heat, but death, that drove the French from this region twenty years ago—death from malaria and yellow fever that buried 50,000 of their laborers before they forsook the tropics. The gate to tropical civilization has been locked for centuries by the mosquito and the fly that carries the sleeping sickness.

Evidence is accumulating that suggests and goes a long way toward proving for some, that the fall of Greece was due principally to tropical diseases imported through their soldiers returning with prisoners, both infected with malaria and other tropical diseases. Much more could be said along this line but for space limitation.—N. C. Health Bulletin.

ADULT CLASSES IN THE COUNTRY.

Some of the most successful organized classes are in country Sunday-schools. Of course, the biggest classes are in big cities, but a class does not have to be big to be successful. If it does its work well and produces results, it is a success. There is a wide-open door of opportunity for organized classes in the country. There are men and women living on every highway and by-way who would attend Sunday-school if it were made worth while to them, if they could see something doing and have some part in the doing thereof. The organized class meets the requirement. There are scores of them in North Carolina country Sunday schools. There should be hundreds, not to say thousands.—S. S. Beacon.

SOME GOOD THINGS TO HAVE IN CHURCH.

A preacher liberal enough to be progressive and conservative enough to be safe.

A preacher who has something to say and knows how to say it.

A preacher who knows when he has said all he needs to say on the occasion.

A preacher who believes in God's divine word as the infallible guide.

A preacher who knows Jesus Christ and will point men to Him.

A pastor who will call on his people, but not bore them with his presence.

A pastor who thinks more of the flock than he does of the fleece.

A choir that will sing from the heart and sit still during the sermon.

The sunny, cheerful folks who arrive on time and take part in the service.

A sexton who watches the thermometer and the ventilation.

A sexton who is willing to listen to the suggestions of the preacher.

An usher who can show you to a seat without parading himself before the audience.

People willing to watch, work and wait and who do not prove their salvation by noise.

A treasurer who can keep his accounts straight and pay bills promptly

A man who is willing to do small jobs out of sight of the crowd.

Young men who do not feel humiliated if found in the act of worship.

Parents who believe in the salvation of their children and who pray for it.

Members who crucify themselves for the glory of God and the good of his cause.

People who know they have passed from death unto life because they love the brethren.

A Sabbath-school superintendent who is anxious for the salvation of his scholars.—Selected.

A CALL FOR A CLERGYMEN'S MISSIONARY MOVEMENT.

An Episcopal clergyman has written the following letter to The Churchman: "I am in full sympathy with the Laymen's Missionary Movement, but to make it really effective there must be a 'Clergymen's Movement.'

"The great problem to-day is not so much to awaken the laity, as to set the ministry on fire with zeal to evangelize a lost world. In the several churches (denominations) around us the returned missionary and the deputation secretaries sometimes find it hard to surmount the obstacles which the Board of Deacons, Presbyterian Session, or an indifferent, unsympathetic rector can raise between their missionary message and the congregations. They know well the fact that the rector or pastor holds the balance of power and the key to the situation. With a missionary priest, however, it is not difficult to reach the Church with an urgent missionary message.

"A missionary priest makes a missionary congregation. Hence the need of a Clergymen's Movement as well as a Laymen's Movement. I lay it down as axiomatic—that the awakening of the home ministry is the essential prerequisite to an adequate response of the churches to the urgent missionary appeal. I submit the facts known to me from a wide observation of the home churches and the home ministry, that without the adequate missionary awakening among ministers, the Laymen's Missionary Movement will fail of its great purpose A Clergymen's Movement is as badly required as the Laymen's, and its essential complement unless its influence is to be evanescent and its effort abortive.

"Let it be further noted, right here, that the permanence of the Laymen's Movement depends much more upon Scriptural teaching than upon missionary banquets or state and national rallies. The world will not be evangelized by the careful calculation of the needs of various fields, or even by furnishing exact mathematical resources, or by the direction of the keenest minds of the laity. We must keep in mind that the missionary undertaking now under consideration is a spiritual one and that the real operative power is the Divine Spirit. Humiliation and prayer will be the forerunners; revival will be the atmosphere and (from my point of view) the leadership will be a Spirit-filled ministry supported by a Scripture-taught people and consumed with the one passion of fulfilling the great purposes of God as manifested to us in the teaching and commands of Jesus Chrsst. Consequently we see the loud and urgent call to the Christian ministry of all churches to lay deep and solid the foundations of this modern movement among laymen—to lift the emphasis from the need of money and lay it upon the call to a life surrendered to God; to turn the rallying place from the banquet hall to the prayer services; to show boldly the transitoriness of the most enthusiastic religious movement begotten of mere natural reasoning and human appeal and to demonstrate the irresistible force of the most lowly effort conceived by, and executed in dependence upon, the Holy Spirit. God is to-day moving upon His Church in a closing invitation of the nations to come home to God—to make known to men the world over Christ and His salvation. This is the call to a Clergymen's Missionary Movement. My reverend brethren, let us hear and promptly obey the call."

BIRTHDAYS IN JAPAN.

Japanese children do not have separate birthdays. Instead there is a festival in March for all the little girls, and another in May for all the little boys.

If you were a little girl and lived there, all your relations and friends would give you presents in March; your little sister would have presents on the same day, too; and so would your girl cousins and all the little girls you know, and there would be big birthday parties going on everywhere.

Then in May the boys would have their turn. Their festival is called the "fish festival." Every family having a boy sets up a big flagstaff in the doorway of its house. On the top of the pole is a gilt ball, and flying from the pole is a whole string of fish made of oiled paper or cloth. The golden ball signifies a treasure which the fish is supposed to be forever trying to reach. This means that the boy, when he is a man, will have to battle his way through life in the same way as the fish struggle up the river. It is a sort of little lecture to the Japanese boys to be ambitious.—Christian Advocate.

—A genius makes his mark because he hits the mark; he applies himself to but one thing until he makes that thing the best—by a master stroke.—Life Lines.

EARNESTNESS.

Through all the various way earnestness is one of the main elements in the pursuit of any object. Earnest, persistent effort will accomplish wonderful things, and the very reason why many never reach the goal to which they aspire is because they lag behind instead of living up in the lead. A vast number never measure up to their strength, seeming afraid to test it. A little pactice each day would develop the latent powers by producing strength and activity, thereby giving a more complete control and a better exercise of the entire being. The muscles, nerves and thinking power which have long been relaxed must have the proper tension before they can perform their best service. When attention is given to them signs of improvement may be seen, and a better effect produced. Earnestness without discretion is like zeal without knowledge. If these three—earnestness, discretion and knowledge are used together they will help on up to the highest point of success.

Many speakers have not the inspiration which the occasion ought to have given by a lack of earnestness. Not that they should all the time speak at the top of their voices—but the manner, ought to be in earnest. And it is very tiresome when there is not much earnestness. The first thing is to have something to say, and then say it in sible way. "Not slothful in busnness, fervenut in spirit, serving the Lord" is applicable to every body. Pathos and fervency will greatly help to bring you round in the desired way. If you do not possess them reach up higher until they are obtained. If your expression is bright you will do much towards helping others to walk in the light of truth, for if the search light of truth is turned skillfully on it will greatly help the halting, doubting ones to brace up in the shining to excellency. The encouraging, bracing words of the mother of Horace Greely were very fitly spoken to her son when he was leaving home to look out for himself. Said she, "Go my boy, make yourself a man, and return somebody. An honor to yourself and to me." He went—he did—he was a great man, and a brilliant editor. Right down to the work he went, and came up in an earnnest manly way. The lives of great and good people ought to impart earnestness to our lives.

To be an earnest Christian, honest and true to the world is the greatest and grandest thing to be . The true, honest, and faithful will be joyous with eternal hope. A very bright and active boy was asked by one of his associates how much he weighed. He said, My regular weight is seventy five pounds but when I am in earnest I weigh a ton.

The world is getting in earnest to make it better in every way. The greatness and goodness of God is seen everywhere. We are filled with delight as we survey His wonderful works and ways. J. T. Kitchen.

INTERNATIONAL TUBERCULOSIS EMBLEM ADOPTED IN 1902.

Although the double red cross has been used in America for more than four years as the international emblem of the crusade against tuberculosis, few people have known how it originated until announcement of the history of the symbol was made public today by the National Association for the study and Prevention of Tuberculosis.

It has been ascertained that the double red cross was first suggested as the symbol of the Anti-Tuberculosis Association in Berlin in October, 1902. The proposer of the symbol was Dr. G. Sersiron of Paris who is now Associate Secretary of L'Association Centale Francaise Contre la Tuberculose. Dr. Sersiron's proposal was adopted at the Berlin meeting and a movement was at once started to secure official recognition and protection for the double cross from European governments.

The double cross is simular in shape to a cross used frequently in the Greek Catholic Churches, and also to the Lorraine Cross of France. The National Association for the Study and Prevention of Tuberculosis in the United States has adopted the porportions of nine for the length of the cross to five for the width of the arms, with a space one-ninth of the length between the arms.

In 1902 ,when the double red cross was adopted, there were not more than half-dozen associations for the prevention of tuberculosis organized on a wide basis. Today under the banner of the anti-tuberculosis crusade, associations have been formed in almost every civilized country in the world. Even China is beginning to take action along this line, while in Turkey, India, Japan, the Philippines, South Africa, Australia, Iceland, and in all the European countries active societies are at work. In the United States ,from four independent associations in 1902, the double red cross now enlists a carefully organized national movement under which are affiliated more than thirty state bodies and 420 local societies. If to these agencies are added the local, state, and national governments enrolled in anti-tuberculosis work, the double red cross becomes the symbol of the greatest organized campaign for the prevention of disease that the world has ever known.

MALARIA.

The autumn is the season in which malaria reaches its greatest prevalence, and it may not be untimely, in connection with this seasonal danger, to call attention to certain important features of the disease.

The word malaria is derived from two Italian words, "mal" and "area," which mean bad air.

Malaria is an interesting problem from many points of view; from the economical standpoint; from its influence on the history of civilization; and, especially, from the standpoint of science.

As an economic problem, the disease costs 15,000 deaths annually in the United States, and Dr. L. O. Howard, Chief of the Bureau of Entomology of the United States Government, estimates that there are in addition to this death rate, between 1,500,000 and 3,000,000 others infected and sick from the disease, with a resulting loss of from 20 to 30 per cent of their poductive energy, each year.

It is believed by scientific men of well recognized authority, that the depopulation of the once thickly populated Roman Campagna was the result of the introduction of malaria . One Italian railroad, employing 6,400 laborers, lost in one year 1,050,00 francs as a result of the disease.

In 1900, 102,000 of the 300,000 British soldiers stationed in India were in the hospitals a part of their time from malaria.

As to the effect of this disease in the South, we cannot do better than quote an article in the Popular Science Monthly by Prof. Glenn W. Herrick, of the Mississippi College of Agriculture:

"We must now consider briefly what 635,000 or 1,000,000 cases of chills and fevers in one year mean. It is a self-evident truth that it means well for the physician. But for laboring men it means an immense loss of their time, together with the doctor's fees in many instances. If members of their families other than themselves be affected, it also means a loss of time together with the doctor's fees. For the employer it means the loss of labor at a time perahps when it would be of the greatest value. If it does not mean the actual loss of labor to the employer, it will mean a loss in the efficiency of his labor. To the farmers it may mean the loss of their crops by want of cultiva-

tion. It will always mean the nonecultivation or imperfect cultivation of thousands of acres of valuable land. It means a listless activity in the world's work that counts mightily against the wealth-producing power of the people. Finally, it means from two to five more days of sickness with all its attendant distress, pain of body, and mental depression to some unfortunate individuals of those five States."

Some of the most fertile land in the South, land like the Mississippi Delta, so fertile that it will produce from one to two bales of cotton per acre, some in our own State, remain to-day covered with primeval forest and practically uninhabited. It can be bought for from $10 to $20 per acre, and estimates based upon the average cost of production and the average profit on a bale of cotton will show that these lands are worth from $200 to $300 per acre. This loss will continue until our State governments realize the waste. The increase in the valuation of the land that would result from the eradication of this disease that expert opinion, scientific fact, and a number of actual examples of practical experience combine to prove preventable, would many times over pay the cost of prevention.—N. C. Board of Health Bulletin.

MEAT PACKERS INDICTED.

The Federal Grand Jury upon evidence accuses President L. H. Swift, Vice-President Edward Swift, Director Francis A. Fowler, President Edward Tilden, President J. Ogden Armour, General Manager Authur Meeker, Superintendent Thomas J. Conners, President Edward Morris and manager Louis Heyman with criminal restraint, conspiracy, and monopoly in the inter-State trade in fresh meats and in the purchase of live food animals. They are to be put upon trial. It is obvious that they deserve vindication or heavy punishment, and neither can be obtained without a searching criminal prosecution. They can command the ablest legal defenses that their cases admit of and that money can buy. Surely we live in a maelstrom of agitations. Politics is like a ship attacted by hurricanes from the four corners of the earth at once. Judicial proceedings from the Grand Jury to the Supreme Court of the United States are like Scylla and Charybdis with the addition of a storm. The mere politicians do not know where to jump or whether to jump at all. Meanwhile the honest citizen knows that he is on a rock . He may get some of the splash, but cannot be washed away.—N. Y. Christian Advocate.

THE HABIT OF GIVING.

The important thing for us to see is the necessity of educating children and young people into the habit of giving. And that is not accomplished simply by inducing them to give. Giving that has the finest quality and that gives the greatest pleasure to the giver depends upon interest in the causes to which the gifts are devoted. The development of the spirit of philanthropy naturally results in beneficence. Smypathy for the suffering and weak makes giving to charitable objects easy. An understanding of the wide and gracious purposes of Christ in the world, and the great need of all nations of the blessings of the gospel, makes giving to missions a growing joy. It is not enough to urge or command people to give; we must first awaken their interest in the objects for which they are asked to give. Wo do not learn to give giving; we learn to give by learning why we should give.—Sunday School Journal.

DIXON AND THE DEVIL.

Rev. A. C. Dixon, formerly of Shelby, but now pastor of the Moody church in Chicago, has recently preached a sermon that is being passed around. According to this recent deliverance, the horns, the barbed tail, cloven hoofs and general terrifying makeup which used to form the delineation of "The Father of Lies," have gone out of fashion. Instead of these, according to Dr. Dixon, he has put on a frock coat, a silk hat, a white tie, a high collar and patent leather "pumps and may be seen cavorting around pink teas and ladies' soirees, looking benevolent and trying to appear intellectual." According to the report in The Record-Herald, Dr. Dixon said a lot of women are falling victim to his wiles. He s the same "Old Nick," in spite of his efforts to appear respectable. He is trying to adapt himself to modern conditions and, as evidence of the success of his operations, Dr. Dixon pointed to the large followings obtained by the "spiritualist, theosophist and Annie Besant cults" which, he declared, "were founded by women at the direct instigation of Satan himself." The doctor thinks that any knowledge forbidden by God was satanic and that the seeking after it was sinful. To back this up he quoted from that portion of the scripture which adjures to converse not with those who have "familiar spirits" and who "mutter in the dark." Then the doctor went into a severe arraignment of women. "Not one," he quoted, "admires a good woman more than I and no man is good who doesn't owe much of what is best in him to some good woman, but it is a fact that cannot be denied that women have been responsible for a great deal of what is wickedest in the work." Dr. Dixon is evidently a preacher with a grouch.—Charlotte Chronicle.

THE MOVING PICTURE BUSINESS.

It would seem at last as if the moving picture people were waking up to their opportunities for doing good. Or it is merely because the American Civic Federation has come to the rescue? At all events, a large firm of the film dealers have sent out within the past fortnight a representation of the "filthy fly" and his dangerous possibilities. A spirited picture, dealing with the need of sanitary milk, is going the rounds of the show houses. A fly, many times magnified, is a loathsome creature, and not pleasant to remember later. But the contemplation of his picture is a salutary thing. The sight of the disease-laden insect on the screen, spreading epidemic in his path, will be a wholesome thing to bear in mind. The moving picture show habitue may think of it when preparing dinner or putting the baby to sleep. Unsanitary dairies cause numberless deaths among the helpless children the country over. If the need for cleanliness can be made apparent through the picture shows, it may lead to vigorous laws compelling sanitary conditions. For although women and children are the most ardent of the shows' supporters, none the less our voters are not immune.—Western Christian Advocate.

SOME ORIGINAL RESOLUTIONS

1. I will not be proking if I know it.

2. I will not be provoked if I can help it; or, if I am, I will not speak till I think it over, puttisg myself in the other fellow's place.

3. I will not be petty. I will pass over small annoyances without fuss or comment.

4. I will not insist on my own way because it it my way. If the other fellow's way is about as good, I'll take it.

5. I will say what I think and then drop the subject, especially if it seems a case of getting hot. Argument does not convince after that.

6. I will accept advice (even if I have not asked for it), think it over, and act upon it if it is good.

7. I will let the other fellow have the last word, the largest half, and all the credit if he wants it.

8. I will keep my nerves steady by regular exercise in the open tir, getting to bed early and avoiding anger, hurry and overwork.—Herald and Presbyter.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

BE READY.

Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not. Luke 12: 40 (Golden text for Sunday, Oct. 2).

It will not be the fault of the Bible if the world of men and women is not ready for the second and final coming of our Lord. The Book warns and warns and warns. It tells men to prepare, to get ready, to be on the lookout. The great day is coming. Of that there can be no sort of doubt. Our Christ is just as sure to come the second time as He came the first time. The day and the hour of His coming no man can tell. But He is coming. It is the part of prudence, wisdom and common sense to be ready for that coming.

Are we ready for that coming? Will we greet it with joy and gladness? What if He were to come to-day, this hour, would we be happy or miserable, would we rejoice or would we be afraid and ashamed? These are questions as weighty as eternity.

To be ready means all of life. Not to be ready means more than death: it means that one had far better never have been born.

Rev. F. B. Meyer comments thus in the Record of Christian Work on this Scripture:

(1) Our Lord will come again, "Without sin, unto salvation," and will set up a kingdom which can never be moved. Then our world will shout for joy, for there shall be but one King throughout her whole compass. (2) Our Lord comes in great events, revolutions of thought, the fall of ancient dynasties, and the great changes that affect men's minds. (3) He may come to us in the sudden stroke of disaster and death. Three times in these two chapters, He bids us watch (24: 42, 44; 25: 13). The attitude of the whole church and of each individual should be one of expectation, looking toward the Orient sky and waiting for the first flush of dawn. Note that it was "at midnight" that the bridegroom came. Shakspeare calls it, "The keystone in the arch of night." When least expected, as a thief in the night! When the hour of irremediable disaster seems heaviest, "Behold, the bridegroom cometh!"

The chapter, of which this is part, contains three great parables, in each of which stress is laid on the sin of not doing. It is the virgin who does not provide the oil, the steward who does not attend to his lord's interests, and they who have not fed the hungry, etc., who are excluded from the kingdom of heaven, i. e., the rule of Christ on earth. Men judge those who do wrong, but Christ those who fail to do right. It is not enough for you to be a stainless soul, innocent of evil; you must be in possession of the oil. A mere negation is not enough, the positive must be present, or you will find yourself at last excluded from His Kingdom.

THE MAN OF COURAGE.

It does not take a courageous man to enunciate and defend a new issue or doctrine. Any man can do that. The man of courage is he who can and will defend the old, old truth and doctrine when assailed. The good and brave of the world have been persecuted, rebuked, reviled, and sometimes martyred, not for enunciating a new, but for defending an old truth, from which the people had departed. Neither Moses nor Isaiah nor Jesus nor Paul nor Luther nor Knox enunciated new truths. Each proclaimed and defended truths as old as time.

When Jesus said "I and my Father are one" (John 10: 30) the Jews said "here is a mad man, and took up stones to stone Him." From Moses and the prophets that truth had been taught. When Paul proclaimed salvation through Jesus Christ and Festus soid he was mad, Paul proclaimed, not a new issue of doctrine, but a truth as old as time.

When Martin Luther proclaimed salvation through grace he proclaimed no new truth, but defended an old truth against the sin, shame and wickedness of his day. A coward, bidding for cheap notoriety can proclaim a new issue, creed or doctrine. It takes courage to defend the old, old truth that is assailed and disregarded.

THE HEAD OF THE FAMILY.

I found this incident on a sheet that floated into the office the other day, and it is worth passing along:

Little Johnny stood before the jail door weeping, cold, barefooted and in rags. "I'm eight years old; I have two little sisters younger than me; let us have Papa's body after he is hung. Papa was a good man. It was not Papa that killed Mama. No! it was Whiskey." Little Johnny is the head of the family now. There are only four members of that family. Two are gone. "The wages of sin is death." Whiskey produces some strange relationships. Head of a family at eight.

TO KEEP US HUMBLE.

It is only when one is blinded by sin that he is enclined to think he has attained to a state of sinlessness. The victorious life which we may and ought to find in Christ does not mean a sinless life here on earth. It does mean a life freed from the throttling, enslaving power of sin, a life of habitual, consistent victory over sin, and a constant passing on and out from the experience of failure before certain sins into an increasingly sensitized consciousness of other sins of whose existence in our life we had not before even been aware. The victorious life in Christ means steady progress toward the goal of sinlessness which is to be reached in the world to come; but woe to the man whose sensitiveness toward sin becomes so dulled that he thinks that he has attained that goal while he is here in the flesh. A veteran missionary, out of whose life and face shone the presence and power and joy and love of the indwelling Christ, said to a younger Christian who sought his counsel: "We know that there are always vast areas of undiscovered sin in our lives of which we are still utterly unconscious." That truth is enough to keep us in self-distrustful humility at the feet of our sin-revealing, sin-conquering Saviour.—S. S. Times.

DECLINING TO MAKE MATTERS WORSE.

It need never hurt us to be wronged or attacked. It may hurt our feelings, but that is a minor matter. We can always see to it that the only one who is really hurt is the one who has wronged us, if we remember what Dr. Stalker said in a lesson early this year: "The aggressor does more harm to himself than to the person he wrongs . . . Not till the victim returns the wrong does he bring himself down to the level of his assailant." It is better to stay on

high ground and let our feelings suffer in silence, than to get down to the level of injuring ourselves.—S. S. Times.

THE NEXT LEGISLATURE.

The next legislature will be besieged by the liquor interests to repeal our prohibition law. There is no use for us to adopt any speakeasy attitude on this question. Thousands of dollars will be available to purchase the influence and vote of the legislator. A few hundred dollars, ready cash, may be mighty tempting to some members, especially those who have been elected without any special reference to this question. Then we must not take it for granted that all these men representing the various counties and districts are going to be Solomons in wisdom, while many of them are going to be men absolutely without experience in such work. Unless this matter is clearly understood now, it may be too late to begin with them after the legislature is in session. "A stitch in time saves nine." The way to keep our prohibition law is to elect men to the legislature who could be relied on to enact another if we did not have one already. The country is full of intelligent men of this sort, and there are enough prohibitionists to elect them. Let party leaders go on prating about local self-government, as if the people of North Carolina had not already, by the exercise of this right, declared by more than 40,000 majority that they want no distilleries or saloons. —North Carolina Christian Advocate.

"TOTING A RAIL."

An old Confederate soldier says that when he was returning from the Red River campaign he was greatly discouraged. He came along with his command over a country road in Louisiana. The sun was hot and the road was dusty, and everything about him showed discouragement. His worn blanket was heavy and his knapsack, never too full, seemed almost made of lead. His gun, too, was burdensome, and heaviest of all was his own heart. He thought he mightt be cured of his discouragement if only his mind might be diverted, and so going to the side of the road to an old-fashioned worm rail fence, he selected a good substantial rail, and putting it on his shoulder walked along the road His comrades laughed at him, asking if he were not already well enough loaded, but he went silently along for a hundred yards or more. As long as he had the rail, he couldn't think of anything else. Its weight and awkward shape combined to take his mind from all pressing distresses. By and by he threw it down and took up his march with fresh strength and courage. He felt rested from the exertion of carrying the rail. There is many a man among us who is carrying a heavy heart that might have its distress removed if only he would take the burdens of another, heavier than his own, and carry them for a season. Such service would be all the more blessed since it would be in fulfillment of the law of Christ, "Bear ye one another's burdens " (Gal. 6. 2).

ELON COLLEGE NOTES.

The movement on the part of the Young Men's Christian Association to erect a gymnasium is meeting with considerable favor here. More than two hundred and fifty dollars has been subscribed here, and not all have had an opportunity to contribute. It looks that the movement is sure of accomplishing the thing that it is undertaking.

—Rev. J. W. Wellons returned Saturday from Liberty (Vance) where he was with Rev. C. E. Newman, the pastor, in a revival meeting last week. "Uncle" Wellons enjoyed being again among old friends where he labored in the earlier years of his ministry. He it was, I believe, who organized the Liberty church and was its first pastor.

—The local church held its regular fourth quarterly conference last Wednesday evening. The business of the church was transacted in harmony. Miss Annie Watson was re-elected treasurer, and Miss Allene Patton to succeed herself as secretary. Rev. Dr. Atkinson was unanimously called to serve the church as pastor the next Conference year, and with like unanimity, Rev. J .W. Wellons was continued as co-pastor. The delegates to the Annual Conference, which meets with Pleasant Grove Church, Halifax Co., Va., in November, are to be chosen at an adjourned church conference Wednesday evening before the fourth Sunday in October at which time it will be determined as to whether the church will elect another deacon.

—The church services Sunday were enjoyed by a large congregation. Dr. Atkinson preached an impressive, uplifting sermon and this was followed by the communion of the Lord's Supper administered by Rev. J. W. Wellons assisted by Dr. Atkinson.

—The Christian Endeavor prayer meeting Sunday evening was led by Mr. R. A. Campbell of the Virginia Valley and Rev. A. T. Banks of the Eastern N. C. Conference.

—The enrollment of students to Saturday was 188.

—Miss Macie Farmer, '10, and Miss Lowrance of Newton, N. C., teachers in the Elon Graded School, have arrived. Mrs. W. L. Smith is principal. She belongs to a family of school men. She is sister of Professor Tom Foust, Superintendent of public schools in Guilford County, N. C., and of Dr. J. I. Foust, President of the State Normal and Industrial College at Greensboro.

—Mr. Harry Trotman, Churchland, Va., joined his wife and children here last week, and is spending some days in rest and recuperation with them.

—Mr. M. A. Atkinson has been sick a week or ten days, but is better.

—Mrs. J. H. McNeill and brother, Mr. Nestor Walker, of Brown Summit, came down in Mr. Walker's automobile Sunday evening especially to visit Mrs. McNeill's daughter, who is in college, and to see other friends. They returned home after Christian Endeavor services.

—The stockholders of the Elon College Weekly elected officers Monday of this week for the ensuing year as follows: Pres., Dr. E. L. Moffitt; vice president, Dr. W. C. Wicker; Sec., Mr. Arnold Hall; business manager and treasurer, Prof. T. C. Amick; W. P. Lawrence, editor, with Messrs. E. T. Hines and R. A. Campbell and Miss Affie Griffin, associate editors. Circulation manager, Dr. Wicker; associates, Messrs. J. S. Lincoln, W. H. Fleming, and Miss Maggie Iseley.

W. P. Lawrence.

THE MEANING OF UNFAIRNESS.

Unfairness towards others is disastrous evidence of the weakness of one's own position. The man who is wholly in the right is the most likely to recognize and give credit to all that is right in another. For when we are right we have nothing to fear from any one; but when we are wrong we are almost irresistibly impelled to try to conceal something of our wrong where it does not exist. That is unfairness. Therefore to be really fair to all our fellow-men is a challenge to everything that is best in us. As Bishop Brent, of the Philippines, said in a recent sermon on "Fairness" preached in Westminster Abbey, "I have urged upon you something that only strong men can venture to do." The most subtile danger of unfairness is that few seldom admit to ourselves at the time that we are unfair. Our only hope against it lies in the strength of love, which is the strength of God. When self has died, and we have Christ-directed love for another, we shall not be unfair.—S. S. Times.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S PAGE.

The Band of Cousins.

Jas. L. Foster, Supt., Elon College.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Prov. 19: 17.

Amt. Brought Forward	**1$,620.43**
Dues.	
Charles E. Newman, Jr. ..	$0.20
Hannah Clare Newman	.20
Mary Lee Foster	.10
James L. Foster, Jr.	.10
Jack Vincent	.10
Harvey Vincent	.10
Elizabeth Vincent	.10
Monthly S. S. Offering.	
Pleasant Union, N. C.	4.25
Primary Class, Damascus, N C.	1.50
Franklin, Va.	5.26
Special Offering.	
"A Friend," by Rev. J. G. Bishop, Dayton, Ohio ..	100.00
Miss Bessie Norfleet, Suffolk,	1.00
Mrs. Bettie Cates, Support of children, Sept.	3.00
Amt. 36th week, 1910	$116.01
Total	$1,736.44

My Dear Children and Friends:

Saturday, Sept. 17, 2 P. M., we had our first marriage at the Christian Orphanage. All the children from the smallest to largest got excited and went with a rush—even Miss Dora moved with a quicker step, and had a happier smile. Aunt Myrtle and her babies were in Raleigh, or she would have been in the spirit of the occasion. The signal was given and all went to the Chapel with that species of chatting which characterizes a marriage occasion. Now a real marriage is a little out of the ordinary at an orphanage—not that the members of the Home do not love each other—for sometimes we have serious cases of love, lasting from one to three weeks. Sometimes the helpers in the Orphanage get in love. Mrs. Kissell fell deeply in love this year and is at this present time Mrs. Goldston, of Goldston, N. C. When all was quiet in the Chapel, Mr. Jas. R. Ward, of ———— N .C., and Miss Bertie Baxter, of Greensboro, N. C., presented themselves as candidates for matrimony, and "Uncle Jim" with all his former dignity (for none of us had time to put on Sunday garments) said the words which made Mr. Ward and Miss Baxter husband and wife. The party had driven through the country from Greensboro to Elon—a run-away couple! (Ages, 27 and 22.) Mr. and Mrs. Ward with their brother and his wife, and Miss Byron were exceedingly pleasant, and the absence from town of Rev. J. W. Patton and the kindness of Mrs. Patton were the cause of this very happy, though exciting little occasion. The children enjoyed the scene of a marriage very much. The bridal party drove back to Greensboro, with good wishes of all at the Orphanage.

Last Sunday (3d Sunday) was a fine day for us. In company with 14 children the Supt. went out to Bethlehem Christian Church—Rev. J. W. Holt, pastor. Bro. Holt asked the Supt. to preach; and after the sermon permission was asked, and a few words of explanation about the Orphanage were made and we asked the congregation to be one of three to help raise 100 bushels of wheat which will be necessary to bread us until next July. In a few minutes friends had given two bushels and one bushel till 34 bushels had been provided, and one dollar in cash. We expect this donation to reach at least 40 bushels. The people gave cheerfully and liberally and made us glad. We are doing all we can at Orphanage to produce grain but the increase of the Orphanage family is such that we cannot meet all expenses on the farm. All these kind donations will be reported personally when received.

We are under lasting obligations to "A Friend" through Rev. J. G. Bishop, Dayton, Ohio, for a check for $100.00! Our gratitude goes out to this unknown friend for so rich a gift in this our needy season. May God bless "Our Friend" and Bro. Bishop also, and may we prove ourselves more worthy in the future.

We are glad of such a fine report this week. We want more letters from the children. How mony Sunday Schools will begin a monthly offering with September. Could we not find 300 persons who would within the next thirty days send us $5.00 each that would put us in good shape to pay off the one thousand held against us with local bills? Think about it. Can you spare $5.00 for so worthy a cause?

Love to all the Cousins.

Very Sincerely,

Uncle Jim.

Holland, Va., Sept. 16, 1910.

Dear Uncle Jim:

I am so ashamed of not writing to the corner as I ought to have done and am going to turn over a new leaf and do better.

Our school will open next Monday and I am glad for I love to go. I have been going to school near home, but next session I am going to Holland and the walk will be so long that Jack and Will say they know I'll get tired. Harvey wishes he could go but he will have to go to school to mama until he gets older.

I send forty cents; ten cents apiece for Jack, Will, Harvey and myself.

Your little niece,

Elizabeth Vincent.

Glad indeed to get your letter Elizabeth and to know it is your purpose to start "all over" again. We know you little folks love the Orphanage and am so glad that the nice letters are to come as they did once.

Henderson, N. C., Aug. 29, 1910.

Dear Uncle Jim:

We are having some rainy weather. We do not like it. We have a pigeon, that Charles Ayscue gave us. We think there is nothing like our "pigy."

Chas. has been to Nathalie and to Liberty with [illegible] we wrote last. also to Durham. Had a fine time. We have a fine crop of popcorn; four or five ears to the stalk. Grandma is with us now. We will keep her as long as we can. She was very much pleased with her visit to the Orphanage. Send everything looked so clean and nice, and the children looked happy.

We send our dimes. Love to all.

Chas. L. Newman, Jr.

Hannah Clare Newman.

Henderson, N. C., Sept. 12, 1910.

Dear Uncle Jim:

Mama wrote our August letter, and

FREEMAN DRUG CO.,
Dealers in
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thought it had been mailed long ago, but found it had been overlooked. We will send September letter with it.

Grandma is with us now. We have gotten acquainted and learned to love Grandma. Mr. Tom Tuck gave us two more pigeons. We named them Tom and Tucksie. Last Friday daddy was teaching them to fly and Tucksie proved an apt pupil. We have not seen her since. Mama says she will teach Tom and "Pigy" to fly. She doesn't like live pets.

Love to all and four dimes,

Lovingly,

Chas. E. Newman,Jr.

Hannah Clare Newman.

Guess you will have to content yourselves, litle folks by having Pigy. Tom and Tucksie come in your yard and get crumbs, but they do not like confinement.

Dear Cousins:

We went to Raleigh last week and to the park and saw the old bears, monkeys ,rabbits etc. We did have such a good time! I Mary Lee bought me a new 10 ct dolly and James had a little tin wagon and horse but he'd rather have Theron (that's his little playmate horse) for his horse so mother got them some lines and they play horse till they get tired. We little girls do love dollies so good, we'd rather play with them than any thing else. I do hope Old Santa will bring me a doll carriage and a big doll. Enclosed find our dimes.

Lovingly,

Mary Lee Foster.

James L. Foster.

The Happy Habit.

The habit of being happy is one that can be diliberately formed and encouraged. It can be begun at any time, by any person, in almost any circumstances. Crushing sorrows come to every one, but at least one can wear one's mounring inside, and refrain from being a blot on other people's sunshine. And the happy habit, once establisheed, is the one that persists even in trouble and trial and loneliness and poverty, like those Alpine roses that bloom above the snows.—Exchange.

—There are now nearly 15,000 negroes in government employ.

—The suicide rate in 1890 was 12.3 in every hundred thousand of the population in sixty-five leading American cities. In 1904 it had grown to 20.7. Then it went down slightly, but now it is up again, and last year it was 20.6. In San Fancisco it is nearly 60, and in Hoboken it is 52.6. This is a fearful record.

—During the week of October 17-27 at the Semi-Centennial State Fair at Raleigh there is to be a Home Coming Jubilee and Reunion of North Carolinians in other States. Fred A. Olds, Sec., is doing much to advertise the event in the Middle-West where many Carolinians reside. Special rates have been secured on the railroads, those from Cincinnati, O., for the return trip being only $16.30.

—A very daring aviator flew over the Alps, following the Simplon Pass and the road Napoleon used in 1800, and was practically out of danger and near the goal when his aeroplane turned awry a few feet above earth, fell to the ground and was wrecked. The aviator, George Chavez, was hurt, but not seriously. The prize was $20,000, but Chavez failed of making the exact point. But, the Alps have been crossed by a flying machine, the most hazardous and daring feat yet undertaken by any aviator, because of the very high altitude of sailing and because it meant almost certain death, crags and precipices being so steep and numerous.

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Elon College, N. C.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

DR. J. H. BROOKS,

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Burlington, N. C.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE YOUNG PEOPLE'S MOVEMENT.

Number III.—In The Christian Church.

The young people's movement did not have much influence upon our people until in comparatively recent years. Of course there have been here and there isolated Christian Endeavor Societies in our brotherhood and Southern Christian Convention has for several years been maintaining a Christian Endeavor Board, still never general assistance was given the idea and no wide-spread effort was being made to bring the benefits of the Society to our people. In Greensboro, N. C., session of our Southern Convention in May 1908, the Christian Endeavor Board brought in a report recommending the discontinuation of the department in as much as nothing was being done. This report or resolution brought the Convention to the real situation and it decided to get to work and not quit. Accordingly, after thorough discussion, the Convention authorized its Sunday School and Christian Endeavor Boards conjointy to call a Young People's Convention for the entire Southern Christian Convention. This Young People's Convention met in May 1909 at Elon College and adopted a constitution, which was submitted to the Executive Board of the Southern Christian Convention for its approval, which it received. Since this constitution has never been published, I give it here in full:

Section 1. Name: This organization shall be a part of the Southern Christian Convention and shall be known as the Young People's Department of that body.

Section 2. Purpose: Its purpose shall be to promote the social, intellectual, and religious life of the Church membership, and to train our Young People for efficient Christian service.

Section 3. The working body of this Convention shall be an Executive Committee composed of the President, Secretary, and Treasurer of this body together with the Chairman of the Sunday School and Christian Endeavor Boards of the Southern Christian Convention.

Section 4. The Department shall have as its exponent a biennial convention, the place of meeting to be determined by its Executive Committee.

Section 5. The membership of the Convention shall consist of delegates as follows: (1) Those to be elected by the various Sunday Schools (to gradually become Young People's) Conventions within the bounds of the Southern Christian Convention on the basis of one delegate for every twenty five members or fraction thereof, provided that every young people"s organization in the bounds of each Sunday School (Young People's) Convention shall have at least one delegate. (2) All regularly ordained ministers of the Christian Church, South. (3) The members of theSunday School and Christian Endeavor Boards of the Southeren Christian Convention. (4) The officers of all Sunday-school (Young People's) Conventions in the bounds of the Southeren Christian Convention.

Section 7. The following Standing Committees shall be appointed at each session of the Convention: Teacher-Training, Home Department, Cradle Roll, Organized Classes, Missions, Moral and Social Reform, Laymen's Movement.

Section 8. The Sunday School (Young People's) Conventions shall bear the same relation to this Convention that the Annual Conferences bear to the Southeren Christian Convention.

Section 9. In order that every phase of our work may be provided for we recommend further that the officers of our Annual Sunday School Conventions be requested to provide in their programs for Christian Endeavor, Missions, and the other lines of work which we represent, and that our Annual Sunday School Conventions be gradually merged into Young People's Conventions operating in the local Conferences."

It will be seen that this constitution stands for more than the phrase, "The Young People's Movement," would indicate. To the uninitiated this phrase means Christian Endeavor Society or orgonization similar to it, as for instance the Epworth League, the Westminister League, the St. Andrew's Brotherhood, or the Baptist Young People's Uuion, but with us it means Sunday-Schools, Christian Endeavor, Laymen's Missionary Movement, Civic Righteousness, etc. It is our endeavor to co-ordinate the institutional enterprises of the Church and get them to working together rather than apart. It does not exclude old people, but includes all. Its Constitution thus sets forth its purpose, as you read a few minutes ago: "Its purpose shall be to promote the social, intellectual, and religious life of the Church membership, and to train our young people for efficient Christian service." That no other denomination has such a body ought not to deter us. This is not the fiirst time we have led in the religious life. We led in the revolt against religious tyranny. We led in the matter of religious journalism. We led in the matter of Co-education. Why should we not lead here also? This Convention is an attempt to localize several bits of Church machinery in one central establishment. Instead of having a multiplicity of conventions eoch representing one phase of our institutional Church work, it would unify these organizations and introduce the industrial principles of division of labor and co-operation. These principles are basic in the industrial and business world. Why should they be unknown quantities in the religious world?

An Explanation.

Th editor of this department disclaims any responsibility for the non-appearance of the above editorial last week. It went in on time. This explanation is made that the readers of the department may not think its editor fails to perform his duty.

An Addition to Our Department.

Many who subscribe to the Herald of Gospel Liberty have been noticing treatment of the Sunday-school lesson printed therein weekly from the pen of Dr. W. C. Wicker, of Elon College. It gives this department's editor pleasure to announc to its friends that from now on Dr. Wicker will furnish these notes in duplicate to this department and the Herald. The first installment begins this week. We feel sure our readers will appreciate this feature and that they will receive great helpfulness therefrom we well know. Thank you, Dr. Wicker.

S. S. LESSON FOR OCT. 9, 1910.

By Dr. W .C. Wicker.

The Parable of the Talents

Matt. 25: 14-30. Read Luke 19: 12-27.

Golden Text:—His Lord said unto him, well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord. Matt. 25:21.

Compare the Parable of the Talents in Matthew 25 with the Parable of the Pounds in Luke 19. See how many points of likeness between them and how they differ. What does each parable teach?

Time and Place.

This lesson follows immediately after the last lesson on Tuesday afternoon, April 4 A. D. 30. Jesus and his disciples were still on Mt. Olivet overlooking Jerusalem. What He taught was a part of his last instruction to his disciples at the close of the last day of his public teachings ,and was designed to reveal their wider opportunities after his departure and urged them to faithfulness in disseminating gospel truth.

The Parable.

The kingdom of heaven is compared to a man traveling into a far country who called his own servants to him and delivered to them his goods. To one he gave five talents, to another two and to another one. To each according to his ability to improve what was intrusted to his care. He immediately entered upon his journey after entrusting his servants with his goods. The first who had received five talents went and traded with what his lord had given him and gained five other talents. He made his lord's money gain one hundred per cent, and likewise he that had received two talents also traded and gained two other talents which was the same per-cent, but he that had received only one talent went and digged into the earth and hid his lord's money.

After a long time the lord returned to reckon with his servants. The first reported that his five talents had gaind five other talents, the second that his two had gained two others. Their lord said to each of them, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy lord. He that had received one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewn and I was afraid and went and hid the talent in the earth. His lord condemned him for his neglect, saying, Thou wicked and slothful servant, and commanded that the talent which had been given him should be taken from him and given to the man of ten talents.

Comment on the Lesson.

Jesus had foretold the coming destruction of Jerusalem on account of not having used the talents and opportunities which God had entrusted to them and, in the light of his prediction he wished to impress in the most solemn manner the duty of faithfulness upon his disciples in making known the gospel of salvation according to their several abilities. He compared his departure to the departure of a man into a far country. He was soon to ascend into heaven and commit the propagation of the gospel, the establishment of the Church, and the salvation of the world to the care and supervision of his disciples. He would give each obligations and duties, according to their several abilities, even as he does to us at the present time. We have different talents entrusted to us for us to use and develop for God's glory and man's salvation. Some have the power of speech, in sermon, in song, in prayer, in evangelistic service, in teaching, in writing, wealth, influence, position, and powers that may be used for God's glory. It is our duty to use them and our ability to succeed in their use, for God makes no mistakes. If we will be faithful over a few things entrusted to our keeping he will make us ruler over many things and enlarge our opportunities for service. There is no place for envy among those who work for God for He slights none. He intrusts to every man according to his ability. If we will use what God has committed to our keeping and use, He will bestow upon us greater gifts, greater powers, greater successes, and greater capacity for service. God always entrusts to man all that man can use and will use for divine glory. What we do for God enlarges our capacity for ,service, for receiving still greater gifts, for the approval of our service, opens up larger opportunities for usefulness and enables us to forge ahead in the way of development, success and victory. Then we are prepared to enter into the rich reward of joy in the Lord. No real joy can come to the man who is neglectful of duty. The deepest remorse comes from the failure to measure up to what we feel to be our duty, and not only God, but our conscience condemns us for failure to enter the opportunities and obligations of the divine life in Christian service; but the richest joy, the sweetest peace, and the happiest experience that ever floods the soul comes from a consciousness of having met our highest responsibilities. Faithfulness to obligations, and measured up to our known duties, in little things as well as in great, will meet the approval of God and will prepare us for richer joys, higher service and broader usefulness in any sphere of Christian activity.

Lessons to Learn.

1. God has not created men with equal abilities or talents in life.

2. He gives us opportunities according to our abilities.

3. He will rewar dus according to our faithfulness, "Be thou faithful un till death and I will give thee a cown of life."

4. He will commit greater things to our keeping if we are faithful in that which is least.

5. He will enlarge our capacity for service and reward if we use our present opportunities.

6. He will pronounce his approval, well done, upon those and only those who **do** well in this life.

7. He will deprive the unfaithful of talent, opportunity, blessing, and the rich reward of Christian joy, and cast him into the outer darkness where there shall be weeping and gnashing of teeth.

C. E. TOPIC FOR OCT. 2 A FEW SUGGESTIONS.

Self-centered or Christ centered.—Phil. 1, 21; 3, 7; 4: 11—13. (Monthly Consecration Meeting).

The Scripture: Have some bright endeavorer recite by heart the five verses constituting the three passages. Appoint some one else to comment on these for two minutes.

The Leader: .The Leader should enter a strong plea for the life lived with Christ in God. A good beginning would be to show that Christ's life was not self-centered but God-centered. The conclusion should be that our life should have the same centre through Christ.

Special Work. Have the pastor or some other good Bible student make an outline of Philippians, place it on the blackboard, and talk thereon five minutes. Have a good reader then read aloud ,the Society following with open Bibles and noticing the outline before them, the entire book of Philippians. Have an essay of two minutes on "Imitating Christ's Example—How?"

Question Spurs. (To come in as voluntary participation.)

What is it to be self-centered?

What is it to be Christ-centered?

Which is it to our best good to be? Why?

How can we become Christ-centered?

What will hinder us from being Christ-centered?

Tell what draws you to Christ?

Tell what drives you from the selfish life?

How did Paul illustrate the Christ-centered life?

How did John?

How did Peter illustrate both the Christ-centered and the self-centered life?

What is the virtue of ec-centricity?

How is the Christ-centered life blest?

How is the self-centered life punished?

Why are Christians the salt of the earth?

Why are they the light of the world?

What is my plain duty? (To several.)

Scripture Verses. (To come in as voluntary participation.)

Cain, the self-centered, Gen. 4:9.
Selfish men, and an exception, Ex. 2: 16-17.
A selfish nation, Num. 20:21.
Selfish Nabal, 1 Sam. 25:10-11, 38.
Greedy dogs—they, Isa. 56:11.
Burden-makers, Matt. 23:4.
Grant unto US, Mark 10:37.
What doth it profit? James 2:16.
A generous offer, Gen. 13:9.
A model prayer, Num. 11: 29.
Pleased not himself, Rom. 15: 3.
Not seeking mine own profit, 1 Cor. 10: 33.
A Christian paradox, Matt. 16:25.
Treasure in heaven—how? Matt. 19:21.
My duty to my brother, Rom. 14:21.
Willingly offered themselves, Neh. 11:2.
Thy people shall be willing, Psa. 110:3
Here am I: send me, Isa. 6:8.
They were willing, 2 Cor. 8:3.
Paul's unselfish love, 1 Thess. 2:8.

The Roll Call. After all who seem to do so voluntarily have taken part, have the roll called. Those who have already taken part should respond by answering "present." The others should take part when called upon.

For Next Week—Forward Steps.

M., Our light to guide, John 11:9, 10 12: 35, 36.
T., No standing still, Heb 6: 9-15.
W., Inaugurating advance, 2 Chron. 19:
T., Planning great things, 2 Sam. 7: 1-11.
F., Resisting reforms, 1 Thess. 2:13-18.
S., Aim ever higher, Matt. 5: 17-20.
S., Topic—Forward steps in our society, Ex. 14:9-15.

Suggested Program.

1. Two or three consecration hymns.
2. The Lord's Prayer in concert. ..
3. Scripture and comment.
4. The outline and talks thereon.
5. Reading the book of Philippians.
6 Chain of prayer. Song.
7. Other special work.
8. Special music.
9. Leader's remarks.
10 .Prayer.
11. Voluntary participation, including Scripture verses and Question, Spurs, concluded with the roll-call as suggested above, interspersed with stanzas of appropriate hymns.
12. Pledge in concert.
13. Offering. Song, one stanza.
14. Sentence prayers for the Christ-centered life.
15. The Mizpah benediction.

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The Sin of Contentment.

God never withholds the increase.
If it do s not come, there's a reason.

Life insis's on growth. When growth is arrested death assumes control.

Contentment with one's spiritual achievement is sin. The fruit tree that is "content" with its leaves or its blossoms only cumbers the ground. Leaves and blossoms exist for a specific purpose—fruit, which is seed, which is increase, that is to say, more trees and more fruit.

The most depressing fact about the Christians of to-day is the serene contentment they exhibit with their present spiritual condition; their lack of ambition in divine things; their apparent belief that the golden age of Christian experience is in apostolic times, and that there is no hope of reviving achievements of that period, when faith moved mountains, turned the world upside down, healed the sick, and raised the dead.

The man in the parable that was content with his one talent and kept it intact is termed a "slothful" servant. The Master meant him to use his talent and to make it grow to five, ten, or fifty talents.

The business man looks for growth in his business. If his books only balance year by year, he shakes his head and investigates the cause.

Men toil for results. And they get them. The ordinary Christian faces the past, rejoices at the achievements of days gone by, and too often forgets that he ought to be able to outdistance that experience.

Are we advancing, or are we simply marking time?? It is worth while to stop and consider.

Growth is possible for all. We may all live bigger, fuller lives. There is no sin that we cannot conquer, no habit that we cannot break, no foe that we cannot put to flight. Nor is there any virtue too high for us, any faith too sublime, any noble deed too difficult to attain.

But such fruits of Christian effort are the result of growth. Supreme achievements are not accomplished without preparation either on the material or the spiritual plane. Peter could not have raised the dead without his long training and experience. He grew up to that measure.

The way to grow is study, meditation, prayer, and the practice of faith. There are countless problems that invite attack, habits of speech, of thought, of criticising others, of indifference, of our attitude in the home or abroad. Let us begin on these things.

Growth is from within, outward. All hindrances lie in our mind. One grows only as these are removed. It is the pure in heart that see God.—C. E. World.

DIED.

Branch.

Brother N. V. Branch was born Feb. 20, 1857, died, Sept. 19, 1910. Aged 53 years and about 7 months.

He married Sallie Laine. His wife and six children survive him.

At an early age he joined Barrett's Christian Church where he remained a loyal and consistent member until about eight years ago when he transferred his membership to Ivor Christian Church.

He was true to his church and a true and loving husband. The funeral services were conducted at his home in Ivor, Va., by the writer in the presence of a large gathering of friends. May the Lord comfort the sorrowing family.

R. H. Peel.

Moring.

Sister W. L. Moring passed from labor to reward on the 17th day of September after a long waiting upon her Savior for her summons. She laid down her armor of warfare and obeyed the summons with Christian fortitude and grace, being resigned to the will of her heavenly Father. She lived to the ripe age of sixty-one years and like a shock of ripe corn she was gathered into the home of the saints. Her life was one of faithful service to her church of which her father was one of the charter members, at Hayes Chapel, he being a deacon. She united with this church in early life. She was married to Deacon W. L. Moring on the 21st day of May, 1893. Her maiden name was Villy. She leaves two sisters, Mrs. Mary King, Mrs. W. D. Johnson, Mrs. Lucius Pool; one brother, Simeon Villy, a husband and a host of friends to mourn their loss. Funeral services in Hayes Chapel by writer assisted by Rev. Mr. Hilliard of Baptist church. We laid her remains to rest in the cemetery until the resurrection morn. A large concourse of friends and relatives attended the services. May the blessings of the Savior be with the husband and relatives. A. P. Barbee.

Wyatt.

Departed this life on Sept. 5, 1910, at the home of her son near McCrary, N. C., in the eighty first year of her age, Sarah Jane Wyatt. Her husband died during the Civil War. She was a member of Union Christian Church from early life. Funeral and burial services at Long's Chapel by the writer. Sister Wyatt was highly estemed by the people in her home and community.

J. W. Holt.

Low.

Whereas it has pleased Almighty God in his infinite love and wisdom to remove from our Sunday School our beloved friend and sister, Blondie Low, there fore be it resolved

First, that in her death Summer's Sunday School has lost a faithful member; and we shall miss her and feel our loss greatly.

Second, that we bow in humble submission to the will of Him who doeth all things well.

Third, that a copy of these resolutions be sent to the bereaved family, and also to the Christion Sun for publication.

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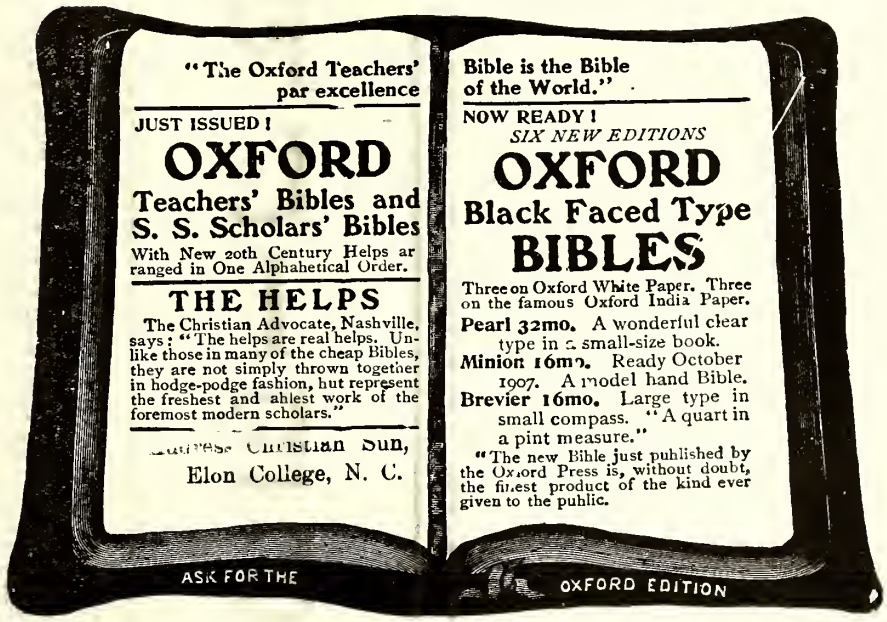

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HELP NEEDED.

The Supt. of the Christian Orphanage would be pleased to correspond with any strong, healthy, competent woman who may desire to work and who would accept a position as help in the kitchen, and similar work at the Orphanage. Write at once to Jas. L. Foster, Supt. Elon College, N. C.

—The population of Porto Rico, according to the last census, is 1,118,012.

—Horse flesh now eaten in France, sells there at from 10 to 13 cents per pound. Last year the French consumed by eating more than 200,000 horses.

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DIED.

Miller.

Priscilla Miller was born Dec. 31, 1853 and died Aug. 30, 1910, at the age of 56 years, and 8 months. Sister Miller was the relict of Bro. John G. Miller, who died over six years ago. She leaves two children, Mrs. W. C. Wampler and Mrs. Berta F. Argenbright, with whom she made her home. She is also survived by three brothers, Dr. B. F. Geil, J. S. Geil, and D. S Geil, and by one sister, Mrs. Mathias Fulk. A large family connection, and a host of friends survive her and are made sad by her death. She comes from one of the most prominent families in Rockingham county, and transferred to her children and grandchildren the same high qualities to which she was heir. Sister Miller united with the Christan Church at Antioch during the ministry of Rev. D. T .Deans, about thirty years ago, and was ever afterward one of Antioch's most faithful and loyal members. In her death the church has suffered a great loss. The funeral services were at Antioch Aug. 31, by the writer, assisted by Revs. H. C. Moore and R. L. Williamson. Only our Great Compassionate Friend can comfort the bereaved and sorrowing, and to Him we commit them. A. W. Andes.

—Caleb Powers, Secretary of State for Kentucky at the time Gov. Goebel of that State was assassinated, and twice condemned for the crime and kept in jail eight years and finally pardoned, is to go to represent the eleventh Kentucky district in Congress. From a prison cell to a Congressman's seat in Washington is something of a step.